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careful review of the history of the great Protestant movement. This need was specially pressing just now, since the papacy is attempting to rewrite this history in the interests of Rome. In Romanism we see unity, co-operation, and zeal; in Protestantism, divisions, discord, and apathy. Yet he thinks that the divine logic of events is against Romanism, but much time would be saved if Protestants were more zealous. — *La controverse de l'apostolicité des églises de France au XIX<sup>e</sup> siècle*. Par A. Houtin. (Paris: Fontemoing, 1901; pp. viii + 136.) The controversy concerning the apostolicity of the churches of France is one of long standing. M. Houtin's contribution to the subject is now in its second edition, revised and enlarged. He has gone very fully into the documents, and, on whatever side of the debate one may be, one will find here much of interest. — *The Crime of Christendom*; or, The Eastern Question from its Origin to the Present Time. By Daniel Seelye Gregory. (New York: The Abbey Press; pp. v + 330; \$1.50.) Most readers will appreciate this little volume because it is a succinct and spirited account of the whole eastern question considered in the light of its history. The great races with their characters and purposes — as the Turk, the Russian, Great Britain, and the other races involved — are viewed in their relations to the subject in an introduction. Then follow chapters on "The Greek Revolution," "The Crimean War—Its Aims and Results," "The Slavic and Russo-Turkish War of 1877-8," "The Armenians and the Eastern Question," "The Armenian Crisis and Massacres," "The Latest Phases of the Eastern Question," and "Conclusions, Possibilities, and Responsibilities." The author, we think, proves that diplomacy, the concert of Europe, reformation of the Turk, have all failed and will continue to fail. The only true solution is to dispossess him of all governmental power, and not simply drive him out of his present possessions to continue to scourge the peoples of the farther East. He lays a heavy responsibility upon the nations of Europe that claim to be Christian. He speaks a good word for Russia.—J. W. MONCRIEF.

*An Introduction to Christian Mysticism*. By Eleanor C. Gregory. With Prefatory Letter by Dr. Alexander Whyte, of Edinburgh. (London: Allenson, 1901; pp. 96; 1s. 6d., net.) One closes this treatise with a reassuring conviction of the noble effort of the Mystics to realize the being and presence of God. It was first read to a literary club of Portsmouth, England. Dr. Whyte, who has anew familiarized us with Boehme, St. Theresa, and John Bunyan, well says that whatever

may bring this generation into contact with the great spiritual writers is to be welcomed. To do this is the praiseworthy effort of the author. She touches pleasantly upon the surface of the subject. She does not make clear the distinction between the different coteries of the Mystics. This would no doubt have been attempted in a more elaborate treatment. The succession of Mystical thinkers is made to pass before us from Plato, Plotinus, and Augustine down to the Quietists and even Maeterlinck. To St. Bernard and the school of St. Victor is given the bare mention of their names. Emerson, following the authority of Inge, is mentioned at some length. Whittier, who wrote of Tauler in the spirit of Tauler and Nicholas of Basel, is not named. Canon Kingsley is declared to be a more lofty character than Fénelon. But Fénelon will long be remembered. Our stock of English books on the Mystics is meager. The best part of Vaughan's, one is almost tempted to say, is its title. Inge's is a much better book. We have nothing else. This treatment assures us again that, apart from the rattle of our religious machinery, there are quiet paths of devotion where the intuitional man has his rights and the further things of God are perceived, ministering unto Christian character and peace.—DAVID S. SCHAFF.

*Johannes a Lasco und der Sacramentsstreit. Ein Beitrag zur Geschichte der Reformationszeit.* Von Dr. Kruske. (Leipzig: Dietrich'sche Verlags-Buchhandlung, 1901; pp. xi + 216; M. 4.50.) This is a volume in the excellent series edited by N. Bonwetsch and R. Seeberg, "Studien zur Geschichte der Theologie und der Kirche," and forms the first part of the seventh volume. Its motto is the uncomplimentary remark of Farel to Calvin on August 16, 1556: "I don't know how it comes, but the more a Lasco does, the less peace is produced." This gives the key to the author's position. He does not admire a Lasco; quite the contrary. But he goes into the matter thoroughly, with the design of showing that a Lasco was so wedded to his Calvinistic conception of the Lord's Supper, and so determined to force it upon everyone, that, although sincerely desirous of promoting union among the jarring divisions of the Protestant host, he completely failed. Like the good bishops with their famous quadrilateral, he sought Christian unity by insisting that everyone should go his way. A Lasco's failure was most pronounced, the author declares, in Poland, among his own countrymen. The book is written in a critical and unsympathetic spirit. Is the author ashamed of his baptismal name? His use of the